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W. B. Johns

# MINUTES

OF THE

# STATE CONVENTION,

OF THE

## Baptist Denomination

IN

## SOUTH CAROLINA,

*At its ninth annual meeting, held in Charleston, December 12, and continued to December 15, 1829.*

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1. *Saturday Morning.* The exercises were begun with a Sermon by brother Hartwell, from Acts vii. 59. "Lord Jesus, receive my spirit."

2. Brother Cook prayed. The letters from Associations and Societies were read, and the names of the delegates enrolled, as follows :—

| ASSOCIATIONS,&c. | DELEGATES. | ABSENTEES. |
|---|---|---|
| *Charleston.* | J. B. Cook | C. D. Mallary |
| | J. Hartwell | T. Dargan |
| | B. Manly | C. Stubbs |
| | W. Q. Beattie | J. Richardson |
| | J. B. Miller | |
| | W. Dossey | |
| | S. Blanding | |
| | P. P. Bowen | |
| | A. B. Smith | |
| | P. Ludlow | |
| | D. Sheppard | |

| ASSOCIATIONS,&c. | DELEGATES. | ABSENTEES. |
|---|---|---|
| *Edgefield.* | N. W. Hodges | J. Landrum |
| | J. P. Coleman | R Carson |
| | T. H Nixon | Z. Rudulph |
| | W. Watkins | Thomas Lake |
| | M. Mims | W. Belcher |
| *Savannah River.* | T. Polhill | S. Furman |
| | T. Walsh | L. M. Brown |
| | W. H. Brisbane | |
| | W A. Lawton | |
| | A. J. Lawton | |
| | J. O'Bannon | |
| | James Graham | |
| | D. Peeples | |
| | F Baker | |
| | W. H. Robert | |
| | D Bythewood | |
| *Ed'n. & Miss'y. Soc. of Saluda.* | W. B Johnson | J. Crowther |
| | S. Gibson | |

3. Elected the following brethren Officers, viz.: W. B. Johnson, President; J. B. Cook, Vice President; B. Manly, Secretary. On motion, the election of the Treasurer was postponed for the present, in consequence of the resignation of brother Mims; and a committee was appointed, consisting of brethren Graham, Blanding and Mims, to confer and report to the Convention concerning a new appointment.

4. Ministering brethren of our own and of other Denominations were invited to a seat in Convention, and to take part in its deliberations. The invitation was accepted by brethren Sereno Taylor, Christopher S. Hale, Elliot Estes, C. C. P. Crosby, and by Rev. Messrs. Townsend and Brown.

5. A letter of correspondence was received from the Saluda Baptist Association by the hands of brother Johnson; brother Crowther, the other messenger, having been recently called to his rest by death.

6 The following Committees were announced by the President, viz.:—

For arranging the preaching—Manly, Hartwell and Mims.

For revision of the Circular, &c.—Cook, Ludlow, Polhill, Hodges, Shannon and the author.

Of accounts—Miller, A. J. Lawton and Coleman.

On religion—Manly, Hodges, Polhill, W. A. Lawton and Johnson.

7. Appointed Brother Ludlow to write to the Baptist Convention for the State of Georgia, and brethren Gibson and Ludlow as our messengers.

Appointed also Brother Dossey to write to the Saluda Association, and brethren Hodges, Blanding and W. Watkins to be our messengers.

8. The Circular was committed unread to the committee of revision.

9. The minutes of the last meeting of the Convention were read by the Secretary.

10. The following brethren were appointed a committee on the minutes of the General Missionary Convention, viz.: Manly, Johnson, Cook and Ludlow.

11. Agreed that the next meeting of this body be held at Robertville, in Beaufort District, on the Saturday before the second Lord's Day in December, 1830 Brother Cook to preach the Convention Sermon at 11 o'clock on Saturday morning ; in case of failure, brother Lawton. Brother Mallary to preach the Charity Sermon on Sunday ; in case of failure, brother Walsh

Brother Dossey prayed, and the Convention adjourned to Monday morning 11 o'clock.

Brother Johnson preached the Convention Sermon on Saturday evening, according to appointment, from Galatians vi. 9, 10.

The Sabbath morning was ushered in with a prayer meeting at sunrise, in the Lecture Room. At half after 10 o'clock, brother Shannon preached, and, immediately after, the ordinance of baptism was administered. In the afternoon not less than a thousand communicants partook of the Lord's Supper, which was administered by brethren Dossey and Peeples. At night bro. Hodges preached the Charity Sermon. Who that witnessed the interesting services of this day could refrain from uttering, with unusual earnestness the prayer, " Thy Kingdom come."

*Monday Morning*, 11 *o'clock.*

The Convention met. Brother Bythewood prayed.

12. Bro. James Shannon appeared as the messenger of the Baptist Convention for the State of Georgia, and was cordially received.

13. The committee of revision reported in favour of the adoption of the Circular Letter ; which was accordingly read and accepted.

14. *Resolved*, That the subject of the next Circular be " The proper Deity of the Holy Spirit, and his agency in the work of salvation;" and appointed Bro. Ludlow to write it.

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15. The committee of Religion presented various facts to the Convention relating to the subject they have had in charge, and stated that other facts were expected in relation to some of the Associations. The Convention discharged the committee, and appointed brethren Manly, Riley and J. B. Furman a committee to prepare a statement for the Minutes, from the materials which may come before them.

16. The Committee for selecting a permanent site for the Institution under the care of the Convention, recommended that it be continued for the ensuing year at its present location, and under its present Instructor. This report was concurred in.

17. The committee in relation to the appointment of a new Treasurer for the Convention, reported in favour of appointing a Treasurer near the site of the Institution. The election was further postponed.

18. Brother Miller gave notice that, at the next meeting of this body, he should move that the 8th Article of the Constitution be altered, so as to read as follows :—

"The Treasurer shall take charge of all monies and specialties belonging to the Convention, and keep separate accounts of the amounts contributed for different objects ; and render regular accounts of them to the Convention at its stated meetings ; and also to the Board, when called upon so to do. He shall be elected by this Convention at a stated meeting, and shall hold his office until the last day of the next meeting, and until another shall be elected, and give bond, and enter on the duties of his office. For the faithful discharge of his trust, he shall give bond and security to this Convention in such sum of money, as they may from time to time direct. He shall pay no money out of the funds but by the order of the Convention or Board, signed by the presiding officer But should the said office become vacant by death, resignation or removal, the said vacancy shall be filled by an election by the Board ; and the person so elected by the Board, shall hold his office until the next stated meeting of the Convention, and until another shall be elected, give bond and security, and enter upon the duties of his office. And the Treasurer so elected shall give bond, and do all the duties required. and in the same manner as if elected by the Convention."

Brother Brisbane prayed ; and the Convention adjourned until to-morrow morning, 9 o'clock.

*Tuesday Morning, 9 o'clock.*

Bro. Polhill prayed at the opening of the business.

19. The Committee on the Minutes of the General Missionary Convention reported,—.

"That the objects and proceedings of that body have our approbation and confidence. With respect to the Burman Mission, both the minutes of the Convention and the information more recently communicated through the Magazine and Star, exhibit such a state of success as must be truly grateful and encouraging to every pious mind. A *revival of religion* exists at Maulamying; and a church of near 30 members. At Rangoon the church has been supplied by a Native Pastor, who has been recently ordained for that purpose. Brother Boardman, at Tavoy, meets with the most encouraging tokens of success in his Master's work. Among the number baptized there, is a *Chinese Youth*, who, it is hoped will become useful. The whole Mission is in such an interesting state, as to call for enlarged means, and more liberal exertions.

"The Committee believe that the circulation of Mrs. Judson's Memoirs will have a beneficial tendency; and suggest that it be recommended to the churches for their perusal.

"The General Convention, recognizing the important truth that the work of converting souls is "not by might, nor by power, but by God's Spirit," adopted the following resolutions:

"*Resolved*, That as the Missionary operations of this Convention do so deeply affect the glory of God, we recommend to the Churches represented in this Convention, to observe the first Monday in January in the three following years, as a day of fasting and prayer, that God would crown with abundant success, their efforts to spread the blessings of the Redeemer's kingdom.

"*Resolved*, That in view of the importance of the Missionary enterprise, and with a firm belief that the blessing of God alone can secure the success which we desire; and from a conviction that the prayers of the denomination have been mercifully answered in the late signal outpourings of the Holy Spirit upon our Mission to Burmah; therefore it is recommended, not merely to every member of this Convention, but to every member of the Baptist Churches throughout the United States, to spend an half hour every Sabbath Morning, as soon after the rising of the sun as may be convenient, to implore the continued outpouring of the Spirit of God upon the Missionary stations connected with this body, upon our beloved country, and the world."

"The Committee suggest that these resolutions be recommended to the observance of our churches."

20. The letter prepared for the Saluda Association was reported by the committee of revision, and accepted.

21. The committee on accounts reported that they had

examined the Treasurer's accounts, and found them correctly cast and well vouched; which report was concurred in.

22. On motion, *Resolved*, That the amount of the collection taken up on Lord's Day Evening, in the Baptist Church, be equally divided between the Education and Missionary Funds.

23. The Board of Agents for the past year reported, by reading their minutes, which report was accepted, and the whole minutes of the Board were ordered to be printed with the minutes of the Convention.

24. On motion *Resolved*, That the form of a Bond presented by Brother Miller for the beneficiaries of the Convention to enter into, in conformity with the 33d Art. of the Minutes of the Convention of 1826. be accepted, and laid up among the archives of this body.

25. Proceeded to the election of the Board of Agents, and of the Treasurer; the result of which was as follows, viz.: J. B. Miller, Treasurer; and C. D. Mallary, J. Hartwell, N W. Hodges, S. Blanding, W. A. Lawton and A. J. Lawton, Agents.

26. *Resolved*, That the same committee, appointed last year on selecting a suitable site for the Furman Academy, be continued; which committee consists of brethren Johnson, Manly, Mims, Blanding and W. A. Lawton.

27. Certain individuals were recommended by brethren Johnson and Lawton for a donation of books; whereupon, *Resolved*, to commit this matter to the Board.

28. The Corresponding Letter to the Baptist Convention of Georgia, was reported by the committee of revision, read and accepted.

29. Brother Sereno Taylor, Agent for the Columbian Star and Christian Index, having made communications in relation to that paper, it was *Resolved*, That a recommendation, signed by the President and Secretary of this body, be given to brother Taylor, in order to advance the object of his agency in this State.

30. The business of printing and distributing 1600 copies of these Minutes, was committed to the Secretary.

31. *Resolved*, That the Convention entertain a grateful sense of the hospitality and kindness extended to its members and friends during the meeting, by the church and congregation of Baptists in Charleston.

The President affectionately addressed the members, and adjourned the meeting with prayer and the Christian benediction.

# MINUTES

OF THE

# BOARD OF AGENTS.

*Minervaville, December* 8, 1828.

The Board met. Present the President, Vice President, Secretary, Treasurer, and brethren Hartwell, Mallary, Hodges, Polhill and W. A. Lawton.

1. *Resolved*, That brethren Hodges, Mims and M'Whorter, be a committee to audit the accounts of our beneficiaries, for the last year

2. *Resolved*, That $10 be placed in the hands of brother W. A. Lawton, to be applied, if so much be necessary, in the purchase of certain books for the Rev. J. Yeomans, of the Savannah River Association, at his own discretion.

3. Appointed brethren Hodges, Mims and Landrum, a committee to attend the approaching examination of the Students of the Furman Academy.

4. On motion, *Resolved*, That the Board, through their President, lay before the Convention the state and prospects of the Furman Academy, and ask their advice and direction.

*Tuesday, December* 9.

5. The Convention having resolved, in pursuance of the statements of the Board, to remove the seat of the Theological Institution, the following brethren were appointed a committee to attend at Edgefield, and surrender the property to the donors, and compromise with the subscribers, viz.: the President, Secretary, N. W. Hodges, J. Blocker and A. B. M'Whorter.

6. Requested brother Hartwell to take measures for removing the beneficiaries and library from Edgefield Court House to his residence.

7. *Resolved*, That brother J. Hartwell receive, as his compensation for instructing the beneficiaries of the Convention for the next year, two hundred dollars.

8. *Resolved*, That the first examination of the Institution for the year, shall take place on the 15th of June; and the second, on the Monday before the meeting of the Convention in December.

9. The Treasurer was requested and authorized to make

the best disposition of the house and lot owned by the Convention in the Village of Edgefield.

10. Appointed Whitfield Brooks, John Landrum and Nicholas W. Hodges, a committee to attend to the execution of the Treasurer's Bond.

11. Requested the President to apply the sum contributed for Domestic Missions in providing a Missionary within the bounds of the Convention.

12. Agreed, that, in consequence of the removal of the Institution, our present beneficiaries be allowed to continue under our patronage, or to withdraw, at their discretion.

13. Appointed brethren Cook, Hartwell and Miller, a committee to examine and receive beneficiaries, should any apply, and to superintend their expenses for the ensuing year.

The Board agreed to meet again at the High Hills of Santee, to attend the examination of the Students in June; and then adjourned.

*Charleston, December* 14, 1829.

The Board met. Present the President, Vice President, Secretary and Treasurer, and brethren Polhill, Hartwell and Hodges.

1. The committee for surrendering to the benevolent donors the property given at Edgefield Court House, reported that they had discharged their duty according to the 33d Article of the Convention's Minutes. Their report was satisfactory to the Board.

2. Brother Hartwell reported that he had received the books of the library from Edgefield, and that brother S. Worthington as beneficiary of the Convention, had been under his instruction the past year.

3. The President reported on the examination of the Students favourably.

4. The Treasurer reported that the house and lot in Edgefield Village remains still unsold.

5. The Board found on enquiry that the Treasurer's bond for the past year has been duly executed.

6. The President reported that he had engaged brother S. Gibson as Domestic Missionary; but that owing to a severe affliction in his family, he had not been able to fulfil his engagement.

7. Agreed to authorize the payment of brother Hartwell's account, for the board of S. Worthington the past year.

8. Brother W. A. Lawton reported that he had purchased books for brother Yeomans to the amount of $6 62, which had been delivered, and that the balance of the money is now returned. Adjourned.

# REPORT

OF THE

## *COMMITTEE ON RELIGION.*

In the *Charleston Association* are 50 churches, seven of which were constituted the past year, 33 ordained ministers, 19 licentiates, and 6071 communicants. The number added by baptism the past year is 1491; clear increase 1315. There are various Societies for the promotion of the charitable objects which engage the minds of christians at the present day: some of these are supported exclusively among themselves; in others, as in the Bible Society, they are united with other denominations of christians. The amount of money sent up to the late meeting for various objects is $979 50. Revivals of religion have been many and extensive within the churches of this Association the past year. The next meeting will be held with the Santee church, on the Saturday before the 1st Lord's Day in Nov. 1830, at one of the meeting houses belonging to said church called Antioch, head of Providence Swamp, Orangeburg District, 8 miles west of Vance's Ferry.

The *Edgefield Association* contains 39 churches, 23 ordained ministers and 8 licentiates; 9 Sabbath Schools with 51 Teachers and 523 Scholars; 2 Bible Societies, and several auxiliary Bible Associations; 3 Temperance Societies to suppress the improper use of ardent spirits. There is a Society, entitled the Edgefield Domestic Missionary Society, which has employed a Missionary for the District the two past years. Considerable additions have been made to several of the churches during the last year, and religion has been greatly revived. The number baptised in all the churches is 489. Whole number of communicants 2481. The next meeting of the Association will be held at Salem Church, near Saluda River, Edgefield District, on the Saturday before the 3d Sabbath in Oct. 1830.

The *Savannah River Association* contains 28 churches, 18 ordained ministers, 8 licensed preachers, and 4075 communicants. Baptized last year 236. Three Missionary and Education Societies, three Tract Societies, three Bible Societies and six Sabbath Schools are connected with this Association. The Association during its last session organized a body styled the General Committee of the Savannah River

Baptist Association, to which is committed the charge of the funds of the Association, and especially to create a fund for endowing a professorship in the Seminary under the direction of the South Carolina Baptist State Convention. The amount of monies sent up by the churches and societies last year, in aid of the funds of the Association, was 456 dollars. There are two unassociated churches within our bounds, and several Temperance Societies. The next meeting of the Association will be held with the Little Saltcatcher Church, near Carter's Ford, Colleton District, on the Saturday before the 4th Lord's Day in November, 1830.

In the *Saluda Baptist Association* there are 9 ordained, and 2 licenced ministers. The number of persons baptized within its bounds during the last Associational year is 104. The number of communicants is 904. Attempts have been made to establish Sunday Schools in some of the churches, but with partial success. The donations of books which have been made to some of its ministers by the Convention have been thankfully received and profitably read A favourable change is advancing in the body in relation to the Convention and its objects. This Association feeling the importance of a holy observance of the Lord's Day have recommended very strongly to the churches the duty of their meeting every first day of the week for the purpose of praise, prayer, and the exercise of gifts, when they have no minister present with them. They have also taken up the subject of ardent spirits, and recommended the discontinuance of their use as an ordinary or daily beverage, that the great evils of their inordinate use may be suppressed. This body has since its last meeting lost two of its valuable ministers, the brethren Crowther and Holland. Its next meeting will be held at Neal's Creek Church, Anderson District, on the Saturday before the second Sabbath in August 1830. One Education and Missionary Society. Amount of moneys sent up $22.

The *Reedy River Association*, formed originally of churches dismissed from the Saluda, has 9 ordained, and 6 licentiate ministers. The number baptized within its bounds during the last Associational year is 204. The number of communicants is 1396. The donation of books to some of its ministers have been thankfully received, and profitably read. The last session of this body was peculiarly interesting and impressive from the visible tokens of the Divine presence in the preaching of the Gospel and the exhortations that were given. The next meeting of the Association will be held at Bush River church, Newberry District, on the Saturday before the third Lord's Day in November next.

The *Twelve Mile Association*, formed of Churches dismissed

from the Saluda Association, was organized on the Saturday before the first Lord's Day in October last. It embraces 9 churches, containing — ordained and licenced preachers. The number of communicants is 250. It is situated in Pickens District.

In the *Bethel Association* are 25 churches, 13 ordained ministers, 4 licentiates, and 1352 communicants. The number baptized last year is 51. This Association is one of the oldest in the State, and has been a fruitful mother of Associations. It has never been united in the Convention, and the precise state of benevolent operations among the churches is not known. The next meeting will be held with the Cain Creek Church, Union District, on the Saturday before the first Lord's Day in October, 1830.

The *Broad River Association* is situated partly in this State and partly in North Carolina. It has no connexion with the Convention, and, there being no copy of its Minutes at hand, its particular state and progress are not known.

The *Moriah Association* lies in the North Eastern part of the State, as Broad River does in the North Western.— Some of its Churches are in the neighbouring part of North-Carolina. It has 14 churches, 7 ordained ministers, 3 licensed preachers, and 772 members in communion. The number baptized last year was 47. This Association, though not united in the Convention, has within it some few elements which it is hoped may prove like the good leaven, and leaven the whole lump. Sabbath Schools are in some places begun; and a disposition is felt toward active exertions in scattering the word of God. The Church called Upper Fork of Lynch's Creek, which after the death of its Pastor, Elder George Pope, was left long in a dwindling condition, has been reviving since the year 1827. In that year, 14 persons were baptized there; in 1828, 19; and in 1829, there were 26. The work is still going on. The next meeting will be on the Saturday before the third Lord's Day in September, 1830, at Deep Creek Meeting House, Anson County, North Carolina.

## REPORT

### *Of the Committee on the Treasurer's Accounts.*

The Committee, to whom was referred the account of monies collected, and auditing the Treasurer's accounts, Report—That they have examined his accounts, and find them well vouched The amount received and paid away, is stated in accounts herewith filed, also the balances in his

hands. The amount due by a former Treasurer is $2481 42, with interest from 17th November, 1829.

There was also collected on the Lord's Day, one hundred dollars, which are in the Treasurer's hands.

Which is respectfully submitted.

JOHN B. MILLER, *Chairman.*

*Charleston, 15th Dec.* 1829.

GILLISON FUND.

| | | | |
|---|---|---|---|
| Jan. 29, | 1827—In the hands of Col. Blocker, - - - | $4000 00 | |
| | Interest from 17th Dec. 1828, to 2d June, 1829, | 128 32 | |
| | | | 4128 32 |
| June 2, | 1829—By Cash received of Col. Blocker, former Treasurer, through E. B. Belcher, Sheriff, on J. C. Barden's and M. P. Holloway's Notes, sued as colateral security to this fund, - - - | 657 81 | |
| | | | 3470 51 |
| | Interest from 2d June, 1829, to 17th Nov. 1829, | 110 91 | |
| | | | 3581 42 |
| Nov. 17, | By Cash received of Col. Blocker, former Treasurer, through the hands of his son John, and S. W. Kennerly, in part, - - - - | 1100 00 | |
| | In the hands of Col. Blocker, - - - With interest from 17th November, 1829. | 2481 42 | |

| | | | |
|---|---|---|---|
| Dec. 8, | 1828—Balance on hand, - - - - - - | | 74 50 |
| 9, | Received Archibald M'Quiston's Legacy, by the hands of Robert Missildine, - - - - | | 50 00 |
| Jan. 1, | 1829—Received the interest on the above $4000, from 17th Dec. 1827, to 17th Dec. 1828, 1 year. - | | 280 00 |
| June 2, | Received on Barden's and Holloway's notes, as above, and brought down, - - - - | | 657 81 |
| Nov. 17, | Received of Col. Blocker, former Treasurer, through his son John, and S. W. Kennerly, as above, and brought down, - - - - | | 1100 00 |
| | | | $2162 31 |

EDUCATION FUND.

| | | | |
|---|---|---|---|
| Dec. 8, | 1828—Balance on hand, - - - - - | | $263 79 |
| 16, | Received from the Librarian, - - - | | 1 50 |
| 30, | Do do. - - - | | 0 50 |
| Feb. 1, | 1829—From the Charleston Gen. Committee, per Basil Manly, - - - - | | 75 00 |
| Mar. 10, | From Samuel Gibson, William Pope's sub. for 3 years to the Theological Seminary, - - | | 60 00 |
| | From the same, Mrs. Sarah Pope's sub. - - | | 20 00 |
| | Miss E. C. Pope's do. - - | | 20 00 |
| | From the Georgia State Convention, through A. Sherwood and Samuel Gibson, - - | | 5 50 |
| May 4, | From W B. Johnson, to wit, | | |
| | Mrs. Eliza Williams, of Charleston, - | | 5 00 |
| | Mr. Richard Fuller, of Beaufort, - | | 10 00 |
| | Mr. Thomas Fuller, do. - - | | 5 00 |
| | Capt. Daniel Bythewood, do. - - | | 10 00 |
| | From J. Blocker, Treasurer Edgefield Association, | | 52 94 |

| | | |
|---|---|---|
| Dec. 14, | Received from J. O'Bannon, the following subscriptions—say on the sub. of the General Agent from J. Furse, $9, John M. Sanders, $1, Preston Harley, $6, - - - | 16 00 |
| | On his own subscription as local Agent, Hannah Duncan's sub. of $4, Geo. W. Collins $6, and Stepheu Smith's of $3, making together, | 13 00 |
| | W. H. Brisbane's sub. - - - | 10 00 |
| | | 567 24 |

Contra.

| | | |
|---|---|---|
| Dec. 9, | 1828.—Paid W. A. Lawton for Books for J. Yeomans, | 10 00 |
| 13, | Paid Dr. M'Whorter for Board of Stokes and Worthington, - - - - - | 100 00 |
| | Paid S. Worthington for clothing and incidental expenses for 18 months, - - - | 96 75 |
| 22, | Paid for 2 Boxes for the Library, - - | 1 25 |
| Feb. 4, | 1829.—Paid J. Hartwell half yearly as Principal - | 100 00 |
| 8, | Paid on Conv. Minutes to Edgefield, - - | 0 25 |
| 21, | Postage from Sumterville, - - - | 0 19 |
| | Do. from Boston, - | 0 25 |
| June 15, | Paid J. Hartwell as Principal, | 100 00 |
| | Do. do. for Board of S. Worthington, | 45 00 |
| | for Clothing, &c. for do. | 37 50 |
| | | 491 19 |
| | | 76 05 |
| | Add Z. Rudulph's and Mrs. J. Townsend's sub. | 12 00 |
| | Balance, | 88 05 |

## COLUMBIAN COLLEGE.

| | | |
|---|---|---|
| Dec. 8, | 1828.—On hand nothing, | 0 00 |

## BURMAN MISSION.

| | | |
|---|---|---|
| Dec. 14, | 1829.—Received from the Education and Missionary Society of Saluda, per W. B. Johnson, | 3 50 |

## THEOLOGICAL SEMINARY.

| | | |
|---|---|---|
| Dec. 8, | 1828.—On hand, | 219 46 |
| Feb 1, | 1829.—Paid towards the Convention's Minutes of $95 62 | 40 76 |
| | For Labels to the Library, | 2 00 |
| | | 42 76 |
| | Balance, | 176 70 |

## FOREIGN MISSIONS.

| | | |
|---|---|---|
| Dec. 8, | 1828—Balance on hand, | 51 87 |
| Feb. 1, | 1829—Received from the Charleston General Committee, per Basil Manly, | 75 00 |
| Nov. 6, | From J. Blocker, Trea. Edgefield Association, | 87 94 |
| Dec. 14, | 1829—Received from Savannah River Association, per W. A. Lawton, | 15 00 |
| | | 179 81 |
| Jan. 26, | 1829.—Paid H. Lincoln, 50 00 | |
| | Do. do. 75 00 | 125 00 |
| | Balance, | 54 81 |

## GENERAL PURPOSES.

| | | |
|---|---|---|
| Dec. 8, 1828—On hand, | | 54 86 |
| Dec. 14, 1829—Received from Savannah Association per W. A. Lawton, | | 53 00 |
| Received of A. J Lawton, Col. Agent, subs to wit, Dr. C. Adkins, $10, Dr Wilson, $20, J. H. Robert, $10, and from A. J Lawton $10, making together | | 50 00 |
| From the Saluda Education and Missionary Society, per W. B. Johnson, | | 15 00 |
| | | 172 86 |
| Feb. 1, 1829—Paid towards the Minutes of the Convention of $95 62 | | 54 86 |
| Balance, | | 118 00 |

## DOMESTIC MISSIONS.

| | | |
|---|---|---|
| Dec. 8, 1828—On hand, | | 49 31 |
| 14, 1829—Received of the Saluda Education and Missionary Society, per W. B. Johnson, | | 3 50 |
| | | 52 81 |
| May 4, 1829—By Cash paid W. B. Johnson, | | 49 31 |
| Balance | | 3 50 |

## WITHINGTON STATION.

| | | |
|---|---|---|
| Dec. 8, 1828—On hand, | | 51 81 |
| Jan. 26, 1829—Paid to H. Lincoln, | | 50 00 |
| Balance, | | 1 81 |

## TO AID YOUNG MEN FOR THE MINISTRY.

| | | |
|---|---|---|
| Dec. 8, 1828—On hand, | | 122 68 |
| 9, Received from James Furman, | | 5 00 |
| Interest on $100 for 4 months, | | 2 33 |
| Dec. 14, 1829—Received from Savannah River Association, per W. A. Lawton, | | 15 00 |
| | | 145 51 |
| Dec. 12, 1829—Paid Jesse Hartwell for the Board of S. Worthington, for the 2d half year ending this day, | | 50 00 |
| Balance, | | 95 51 |

## FUND TO FOUND A SCHOLARSHIP IN THE FURMAN ACADEMY,

By the Female Juvenile Society in Charleston.

| | |
|---|---|
| Nov. 3, 1828—On hand | $80 00 |
| Interest for one year, | 5 60 |
| Dec. 14, 1829—Received per Basil Manly, | 40 00 |
| | 125 60 |

## RECAPITULATION.

| | |
|---|---|
| Gillison Fund, | 2162 31 |
| Education do. | 88 05 |
| Columbian College, | 00 00 |
| Theological Seminary, | 176 70 |
| Foreign Missions, | 54 81 |
| Domestic do. | 3 50 |
| General Purposes, | 118 00 |
| To aid Young Men for the Ministry, | 95 51 |
| Withington Station, | 1 81 |
| To found a Scholarship in the Furman Academy, by the Female Juvenile Society in Charleston, | 125 60 |
| Burman Mission, | 3 50 |
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# ADDRESS TO THE CHURCHES.

*The* STATE CONVENTION, OF THE BAPTIST DENOMINATION IN SOUTH CAROLINA, *to their constituents and their brethren, throughout the State, send Christian salutation.*

BELOVED BRETHREN,

In accordance with the appointment of the last year, we now present you with answers to the following questions :— "What are the works that may scripturally be attended to on the Christian Sabbath? and what are the great ends that its appointment was designed to answer in the moral government of God ?"

For the purpose of exhibiting the subjects embraced in these questions, with the greater clearness and force, we shall, in their discussion, invert their order, and begin with the last. But before we proceed to the main subject, we shall define, what we mean by the moral government of God.

The great Governor of the Universe, who worketh all things after the counsel of his own will, is pleased to operate by laws natural and moral. By natural laws, we mean those which are found in manimate nature and mere animals. The beings, which are the subjects of these laws, are not accountable, because they are not rational. By moral laws, we mean those under which all rational beings, such as men and angels, are placed. These beings are capable of knowing and doing their duty. They are consequently accountable for their conduct, and therefore proper subjects of moral law. On this principle it is, that the scripture declares,

that "God, who is a righteous God, will render to every man according to his deeds: to them, who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man, that doeth evil, of the Jew first, and also of the Gentile." In relation to man, then, who is the subject of moral law, principles and motives of action, arguments and persuasions, with the means necessary for giving them effect, are all employed. Man's will, therefore, is not to be forced, but left free in its operations.

We now define the moral government of God to be "that government, which the Creator exercises over his rational creatures, according to law and justice, in which not mere power or arbitrary will is employed, but righteous principles, rational motives, and powerful arguments are brought into operation, through the instrumentality of means, to influence the heart and life of moral subjects, whose final destiny will be awarded according to truth and equity, for the declarative glory of the great Author of all things." Of the great ends, which the institution of the Christian Sabbath, as one means, is designed to answer in this government, we are now to treat. And may the Divine Spirit so assist us in the attempt, that these ends may be accomplished in you and in us.

The first grand end of the institufion of the Sabbath is to secure to man and beast the needful rest from the ordinary business of life. When God had in six days finished the work of creation, he rested (that is ceased) from all his works which he had made. "And he blessed the seventh day, and sanctified it." By the sanctification of the seventh day, which is the Sabbath, is to be understood the setting apart of this day, from the business of the other days of the week, so that the ordinary business of life might suffer a pause. This view is distinctly stated in the fourth commandment. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath (rest) of the Lord thy God; in it thou shalt not do any work" "For in six days the Lord made heaven and earth; the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

The unremitted occupation of the body and the mind in the temporal duties of life, is unfriendly to the health and comfort of both. Our Heavenly Father, mindful of the welfare of his creatures, set apart, therefore, the seventh portion of

time for cessation from earthly labor, that the energies of man and beast might be recruited, and the better fitted for necessary duties. If this regulation were proper for man in a state of innocence, when the seeds of corruption and death had not yet begun to work, much more is it proper for fallen man, in whom these seeds are in continual operation. In this appointment, mercy to servants and animals is inculcated, whilst provision is made for a salutary restraint upon the carnal grasping disposition of sinful man.

The recurrence of the Sabbath or day of rest, is indicative both of the final pause, which the affairs of life shall sustain, when the Angel shall swear that time shall be no longer, and of the rest which eternity will bring with it, to those who are the people of God. Its appointment is, therefore, most suitably calculated to impress on the soul right views of the importance of time, and to engage its powers in making preparation for an unending state of existence. A proper use of this divine institution is designed, therefore, to moderate our attachments to earth, remove our affections from its transitory possessions and enjoyments, and place them on an inheritance, incorruptible, undefiled, and that fadeth not away, eternal in the Heavens.

Intimately connected then, with cessation from earthly labor as one end, the active pursuit of holiness as another, and of more importance, is designed to be answered in the institution of the Sabbath. When God sanctified the seventh day, he did not set it apart from the other days of the week as a day of idleness, or of carnal ease, but as a day of holiness. Hence the command, "Remember the Sabbath day to keep it holy." The unimpaired exercise of holiness is no easy matter, as is proven in the cases of apostate angels and fallen man. The regaining of it, therefore, when lost, must require active effort, in the use of divinely instituted means. For rational creatures are so constituted as to require the influence of means to preserve them in a state of purity, even when they are perfect. It is on this principle, that God originally appointed the seventh portion of time to be spent in a holy manner, freed from the care of earthly toil. That, being released from labor at the recurrence of this period, his creature man, engaging more directly in holy pursuits, might realize the vast obligations, under which he was placed to maintain his allegiance to his Creator. If man, in his primœval rectitude, required a fixed and frequently recurring period to draw off his mind from the affairs of earth to those of Heaven, much more does man, in his state of apostacy, require such a period to call him back to his God, from whom he has wandered. Since man, now under the influence of depraved passions, is prone to



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waste his energies on the trifles of time, how needful is it that, at stated periods, he should be summoned away to the undivided pursuit of the realities of eternity. Since now, with a perverted judgment, he is too much employed in laying up treasures on earth, how indispensably necessary is it, that he should, at stated and not far distant periods, be reminded of the duty of laying up treasures in Heaven. For this great end, the seventh portion of time is consecrated to holy uses.

Another grand end of the institution of the Sabbath, is the commemoration of the work of creation. At the close of this great work. God rested, and commanded his creatures to rest. One object of this resting was, evidently to remind them of the previous labor of their Creator. But it was not the bare act of reminiscence that was intended, it was the devout and admiring remembrance of the soul in the contemplation of " the Heavens, which declare the glory of God, and the firmament" which " sheweth his handy work." And that, especially after man had fallen, when he should consider the Heavens the work of Jehovah's fingers, the moon and the stars, which he had ordained, he might exclaim with profound astonishment, whilst he deeply *felt*, with unfeigned humility of heart, true penitence for having come short of his glory, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

And how suitably is the right observance of the Sabbath calculated to produce these effects! For when we open our eyes upon the returning light of the Holy Sabbath, how forcibly do the wide spread earth, teeming with blessings, and the wider Heavens, refulgent with light, remind us of the wisdom, goodness, and power of *Him*, who made them all. O how powerfully must their order and usefulness convince us of our defection from duty, whilst we impressively remember that we too were originally in a state fitted for setting forth the divine glory, but have fallen from that state. In the holy observance of this day, having our thoughts withdrawn from the perplexities of business, and our powers undividedly employed upon holy objects, how deeply must we feel, while commemorating the work of creation, our dependence upon the Great Creator, who brought us into being: And with hearts rightly affected to Him, what admiration and love must be called forth towards Him, whilst we contemplate Him in works which sprang from his creative and almighty energy. What godly sorrow must, in such a view, fill our hearts, for having sinned against so good and glorious a Being.

These appear to be the grand ends, which were originally intended to be answered in the institution of the Sab-

bath. And the same ends are still to be answered in the institution of the Christian Sabbath. For as we clearly shewed in our last Circular, the Christian Sabbath is a seventh portion of time set apart by divine authority for rest, and holy use, as originally intended, being only the first day of the week instead of the last. And there is strong ground to believe, that it is the original day sanctified by the Creator. Whether this be so or not, it is evident that the proportion of time, rather than the precise order, is intended in the institution of the Sabbath This proportion is as much preserved in the first day of the week as in the last, and therefore the ends to be answered in the one are to be answered in the other. There is one in addition to those already mentioned, however, of yet greater importance, which is to be accomplished in the Christian Sabbath. This is the commemoration of the work of redemption by our Lord Jesus Christ. On the first day of the week the Saviour rose from the dead. From that period, through the primitive ages of the Church, down to the present time, with the exception of a minority, small as to numbers, the Lord's people have, under the authority of the Apostles, uniformly observed the first day of the week as the day of rest and holy use. And this was particularly done in commemoration of the risen Jesus. Having bowed his head on Calvary's awful mount, as delivered for our sins, he gave up the Ghost. Thence he descended into Hades, or the place of the dead. But on the third day, being raised for our justification, he left the tomb, in token of his power over death, and over him, who had the power of death. On that glorious day, he burst the tyrant's bands, bruised the serpent's head, opened the portals of Heaven to all believers, and bade them follow. Hence this day, the first of the week, became the consecrated Sabbath of the Lord. Therefore is it called emphatically "*the Lord's Day.*" We should remember to keep this day holy, in the spiritual observance of its appointed duties in the closet, in the family, and in the sanctuary; that a lively remembrance of the redeeming Lord, who is risen indeed, should be preserved in the Church and in the world. And that this end might be the more effectually accomplished, it is appointed that on the Christian Sabbath, the holy communion of the body and blood of the Lord, as set forth in the partaking of the bread and the wine, should be received by the saints. Thus shewing forth his death, which was endured for our sins, that we might feel in our hearts, the power of his resurrection, which was effected for our justification.

And how mercifully and wisely is the institution of the Christian Sabbath calculated to answer this end. Man is so

constituted, as to be powerfully impressed by the stated recurrence of certain periods of time, consecrated to particular purposes. With the returns of these periods, he associates the events which they are designed to commemorate. On this principle, God commanded the stated observance of the Passover, and the Jubilee. The one in remembrance of deliverance from Egyptian bondage, and the other in commemorative anticipation of the yet greater deliverance from the bondage of sin and corruption by our Lord Jesus Christ. Since Christ has risen, we now observe the first day of the week, as the Christian Sabbath, in commemoration of the exalted Jesus. With the return of the day, we associate the cause and the object of its appointment. Upon the mind rightly affected, the tendency is to produce a humbling and penitent sense of its sinfulness, which was the procuring cause of the Saviour's death, and a believing apprehension of his power as raised from the dead, and having become the author of eternal life to all them that believe in his name.

The commemoration of the Saviour's resurrection harmonizes most perfectly with the original ends of the institution of the Sabbath, and should therefore enlist the best feelings of our hearts in its most sacred observance. Rest from the toils of life; holy exercises of soul, a devout remembrance of the great work of creation; accord most fitly with the believing remembrance of the greater work of redemption. Assemble, then, in your minds, dear brethren, these grand ends, which are to be answered in the institution of the Christian Sabbath, with the glorious results which will be effected through their accomplishment, and then you will not fail in realizing the vast importance and imperative duty of remembering to keep it holy. You will readily see that such an observance of it, will under the divine blessing, produce the most happy state of things on earth, and promote the glory of God in his moral government, as its final end, in a most exalted degree.

Having thus exhibited the grand ends, which are to be answered in the institution of the Christian Sabbath, we proceed to shew, what works may be scripturally attended to on this holy day. It will evidently appear from the views advanced, that no works, which will interfere with the accomplishment of these ends of its appointment, may be scripturally performed on this day. We may not do our own ways, nor find our own pleasure, nor speak our own words on this day. We may not do these things on the Sabbath, because in the doing of them, we would act in a manner, which would not tend to promote these ends. But there are certain works, that may be scripturally attended to on this day, because they are sanction-

ed by the authority of God's holy word, and do not necessarily interfere with the ends of its institution. These may be ranked under three classes. 1. Works of necessity. 2. Works of mercy. 3. Works of piety.

1. Works of necessity. These relate to the present comfort of our persons and families, our servants, and our domestic animals; and by consequence to the comfort of our friends and others, who may be with us on this day, and their servants and animals. Whatever may reasonably promote this comfort, may be lawfully attended to on the Sabbath, such as the cleansing of the body, and the attiring of it in decent apparel, the preparation and use of food, and the putting of our houses in decent order. The same things may, as their respective circumstances require, be done by our servants and for our animals. And yet in attending to these necessary things, care should be taken, that we go not beyond the bounds of propriety and reasonable service. And we should be mindful, that according to times and circumstances, we have as much preparation for them made on the previous day, as will render necessary as little as possible the occupancy of our time in them on the Sabbath. In support of what is now stated, we adduce the following fact, with the accompanying remarks. "And it came to pass, on the second Sabbath after the first, that he (Jesus) went through the corn-fields, and his disciples plucked the ears of corn, and did eat, rubbing them with their hands. And certain of the Pharisees said unto them, why do ye that which is not lawful to do on the Sabbath days? And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they that were with him; how he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat, but for the priests alone? And he said unto them that the Son of Man is Lord also of the Sabbath."

In this instance, the necessity of the case fully justified the conduct of the disciples. And the Saviour illustrates it by the well known case of David. This servant of the Lord, being unrighteously persecuted by Saul, fled for his life, and having no other means of supplying himself and those that were with him with food, used the shew-bread for the purpose. Here the necessity of the case justified the act.

On another occasion, when about to work a miracle on the Sabbath, the Jews, as usual, found fault, saying, "Are there not other days on which men ought to come and be healed?" In vindication of his conduct in healing the man on the Sabbath day, he said, "Doth not every one of you on the Sabbath loose his ox or his ass, and lead him away to watering?" Here again the necessity of the case justified the act. So

in relation to the present comfort of ourselves and those about us, the necessity of our being in a proper state for waiting upon God in holy duties, requires and justifies the needful preparation.

On the same principle of necessity, if, in the providence of God, a tremendous storm or the devouring flame should, on the night of the last day of the week, throw down the enclosure of a man's field, or wrap his habitation in flames, he may scripturally on the next day, the Sabbath, repair the enclosure, or prepare him a temporary habitation. But as it is impracticable to descend to every case, in which necessity may be lawfully urged we lay down the following rule, for all cases of this character, viz. That the necessity be not created by our own arrangements, but be such as shall occur in the providence of God, over which we have no control, and against which we could by no human foresight provide. Then as the Sabbath was made for man, and not man for the Sabbath, we may scripturally use it for acts of labor, otherwise wrong, when done on the Sabbath day.

2. Works of mercy. Under these are comprehended those acts, which are performed for the relief of distress in our fellow creatures or in animals. The miracles of our Lord, which were always done for the relief of distress, or the promotion of comfort, were frequently performed on the Sabbath day. Thus, by his own example, shewing that such works may be scripturally attended to on this day. Sanctioned by such authority, we may, therefore, minister to the relief of the sick or distressed on the Sabbath, either as physicians or attendants. In like manner we may employ this day in relieving animals from their distress For when the man with the withered hand stood before the Saviour, the Jews asked him, saying, "Is it lawful to heal on the Sabbath day? that they might accuse him. He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much better is a man than a sheep? Wherefore it is lawful to do well on the Sabbath days." We are thus taught, that if our animals be in distress on the Sabbath, we may scripturally minister to their necessities. And by so much as a man is better than a mere animal, so we may relieve the distresses of a fellow man on this holy day. And the reason is evident, for such works tend to soften the human heart, and lead it to the imitation of the Divine Being, who delighteth in mercy and not in sacrifice. They do not, therefore, necessarily interfere with the ends of the institution of the Sabbath, but rather tend to promote them.

3. Works of Piety. These include those works, which

relate immediately to our duty to God, in the exercises of devotion, and may be considered as directly embraced in the command to keep the day holy. Attendance upon the duties of religion, and the use of domestic animals or servants to facilitate this attendance, in conveying us to the place of worship, when the distance or the weather renders it necessary, the work of preaching, of collecting for the poor saints, and for charitable purposes, visiting the sick and others for religious conversation and education, and the religious instruction of our families, are works which may be scripturally performed on the holy Sabbath. These works enter directly into the advancement of the ends, which are to be answered in the institution of the Sabbath, and therefore not only *may* be scripturally performed on this day, but are of *imperative* obligation on us.

You will now see, as we trust, dear brethren, of what vast importance is the institution of the Sabbath in the moral government of God, and you will see too how intimately connected with the declarative glory of God, and the best interests of man, is its right observance. Be entreated then, as you regard the honor of the Creator and the good of his creatures: be entreated to keep the Sabbath day holy, that you may in your measure contribute to the advancement of its great ends. Labor to perform the works, which *may* be done, and *are required* to be done, in a scriptural manner, and with a singleness of eye, to the glory of God. You must perceive that the institution of the Sabbath is one powerful means that is employed by Jehovah in preserving the knowledge of himself on the earth. Blot out the Sabbath, and it would seem that the remembrance of the Creator would be blotted out of the recollection of his creatures. In one of the nations of Europe not a half century since, the daring experiment was made of abolishing this day of holy rest, of devout remembrance of the work of creation, and of the greater work of redemption. The tenth day was substituted in place of the seventh, and devoted to carnal amusements, instead of the worship of God. And the result was tremendous. The nation plunged into infidelity and vice, without concealment and without shame. The foundations of society were broken up, the blood of her best citizens flowed in copious streams. All order was abolished, and confusion reigned, till God in his mercy caused a mighty reaction, and changed the course of things.

As a delightful contrast to this awful state of things, we have seen our own nation, reverencing God in the institution of the Sabbath. The original settlers of this country feared Jehovah, obeyed his commands, and remembered the Sabbath day to keep it as a day consecrated to holy uses. Their

successors imitated their example, our rulers have respected the day of divinely appointed rest and what mercies have been poured out upon us from our Heavenly Father. Our land is a land of Bibles and of Sabbaths. And therefore are we, under the Divine benediction, the most highly favored nation on the earth.

Cast your eyes, dear brethren, upon the heathen nations, among whom the Sabbath is not known, where its holy duties are not observed, and what an awful spectacle of superstition, will-worship, and idolatry is presented to your view. Having lost the knowledge and the right use of the day, they have lost the knowledge of the Creator, and in his stead bow down to stocks, and stones, and idols the workmanship of men's hands. Turn your eyes to those lands where a corrupted form of the religion of the Bible is substituted in place of the spiritual worship of the one living and true God, the monstrous hierarchy of the man of sin. There you will see the first part of the holy Sabbath devoted to the formal attendance upon the pretended worship of the Most High God, but the latter part of that day employed in sinful and debasing amusements. And in the nations that are heathen, and the lands that are in bondage to the man of sin, you will see corruption and wickedness stalking at noon day, without reproof and without shame. Nay, you will see the most diabolical acts not unfrequently perpetrated, under the respective forms of their pretended religion, by their votaries, as matters of religious duty. But in lands where the Sabbath is honored, and its duties practised, although awful wickedness prevails, yet it seeks the darkness to cover it. And should any of its perpetrators come forth to the light, you will see their characters held in just detestation and abhorrence. In such lands you will behold the pure religion of our Lord Jesus Christ exerting its benign influence upon the hearts and lives of multitudes, and producing upon the community at large a salutary restraint. You will behold the benevolence which that religion inspires, shewing itself in various forms for the relief of suffering man, for the suppression of vice, and for the advancement of morality and piety in the earth. O how intimately connected then with the declarative glory of God and the best interests of man, is the institution and right observance of the holy Sabbath of our God, the sacred day consecrated to the remembrance of a once suffering and crucified, but now exalted and glorious Saviour. "Remember then the Sabbath day, to keep it holy."

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